

THE
CHRISTIAN MESSENGER.

VOL. IV]

SATURDAY, NOVEMBER 28, 1818.

[NO. 4.

EDITED AND PUBLISHED BY JOSHUA T. RUSSELL.

RELIGIOUS INTELLIGENCE.

—
FOREIGN.
—

SPEECH OF LIEUTENANT-COLONEL BURGESS,

At the Liverpool Bible Meeting, April 8th, 1818.

MR. CHAIRMAN,

Having been requested to submit a motion for the consideration of this meeting, I am desirous to prefix a few observations, in relation to the great society we are assembled to support.

I have had the honour to be a member of the British and Foreign Bible society from its earliest commencement, and therefore remember those happy and peaceful days, when all sects and parties were united in its support, when there was but one sentiment concerning it, and when, from the warm encouragement afforded to it by such prelates as a Porteous, a Barrington, and many other firm friends of the church of England, not the smallest doubt was entertained that it was likely to be prejudicial to the interest of that church. In short, I remember, before Dr. Wordsworth first threw down his gauntlet, and provoked that war of words that has since ensued, and produced such unexpected effects; I say unexpected, and, I believe I might add, undesired, effects in the minds of the enemies of this society; because, to my certain knowledge, the public opposition to the Bible society has materially added to its funds. If I recollect right, this was somewhere about the year eleven; and at that period I had the honour to be a principal instrument in forming an auxiliary society in a very distant county (Cornwall.) The proposition was not, at first, opposed, but it was received rather coolly; and we, who had the management of the preparatory measures, would have gladly consented to fix the receipt of the auxiliary society for the first year at 300 pounds; but it happily occurred for us, that a few clergymen had read Dr. Wordsworth's book, and imbibed his sentiments, which they retailed, in four or five anonymous letters, in the Cornwall Gazette. This completely answered our purpose; for it provoked inquiry, and thereby provided for us friends numerous and unexpected.

We considered each of those anonymous letters to have been worth to us at least 100 pounds; for when we came to make up our sum total, we found, to our great astonishment and joy, that it amounted to 910 pounds.

But the war against the Bible society still continued, and book after book appeared, intended to show that the institution was of a nature and tendency calculated to overthrow both the church and state. Being sincerely attached to both, I thought it my duty to read these books carefully, and to consider maturely their arguments; because, had their assertions been true, no consideration whatever would have induced me to have continued my support of the Bible society. But I soon clearly ascertained, that their arguments were grounded in fallacy, in needless fear, and above all, in a narrowness of view. I found, for instance, their argument fallacious in supposing, that the circulation of the Bible can possibly injure the interests of a church, that rests its pretensions to be a church, wholly upon the Bible. I found also, that a groundless fear had been entertained, that a combination of all christians, to support christianity in its purity, was likely to be injurious to any particular branch of that christianity; which appeared to me to be about as reasonable as to suppose, that the general health of an individual was likely to be prejudicial to his heart, or any other particular member of his body. It strikes me, that it requires but little exercise of reason to see, that, if the whole prospers, the separate parts cannot be doing very badly. And this leads me to the point upon which I wish more particularly to insist, namely, the very limited view of the subject which appears to have been taken by the opponents of the Bible society, who, it is with much concern I am obliged to remark, are only to be found (generally speaking) amongst the clergy of the church of England; and, whilst all other protestant confessions in Europe and America, have united with the Greek church in a cordial support of the Bible society, they alone have thought it advisable to identify themselves, in a certain way, with the pope and the sacred college at Rome, in opposing it.

Sir, we are bound, in christian charity, to believe that the clergymen of the church of England, who oppose the Bible society, are sincere and conscientious in their opposition; but it does not result from thence, that the people of that church are obliged to follow them in any erroneous opinions they may happen to draw. For instance: if they were to insist upon it that two and two make five, I am not aware of any authority for our subscribing to their calculation. If, therefore, it can be shown, that the view they have taken of the Bible society is radically wrong, we are at liberty, I presume, to reject the inference that might be drawn from such a view. Now, it strikes me, that the view they have taken of the Bible society is too narrow. They have considered it only in reference to the church of England; whereas they ought to consider it as it regards the church of Christ in the whole world, which our beautiful liturgy denominates "the holy catholick church." They have, unhappily, considered that, if the former flourish, no matter what becomes of the latter. But I am persuaded this respectable meeting cannot bring themselves to this conclusion.

I am aware where I am, and I am sure that I might as well attempt to persuade you, that, if the coasting trade only flourished,

foreign commerce might safely be neglected. But the prosperity of the two things are intimately united together; so that, if the latter increases, the former is sure to increase with it. And so it is in the case before us: the more the christian church at large flourishes, the more will the church of England, and every other separate church and denomination, that is truly scriptural, flourish with it. But then the argument is, that the Bible should not be suffered to go forth without the accompaniment of the English liturgy. This certainly all good churchmen would desire; but how is it to be done? What are the arguments that will induce the learned and pious church on the other side of the Tweed to receive our liturgy? Is it to be expected, that the protestant churches of Sweden and Denmark, of Holland and Germany, and of the United States of America, will subscribe to the articles of the church of England, and accept her formularies? Is it to be thought, that the ancient and venerable church of the immense Russian empire, which receives its liturgy immediately from the Greek fathers, should come over, with all its patriarchs, archbishops and archimandrites, and do homage to the archbishop of Canterbury? Or will the innumerable tribes of India, for whose use the Bible has been lately translated into so many languages, promise not to receive them without the English liturgy, although, as yet, it has been only translated into one of those languages? The thing is impossible; and therefore but one alternative remains, which is, to encourage the circulation of the Bible in such a manner as circumstances will admit of, namely, without note, comment, or accompaniment; or not to circulate it at all, further than within the kingdoms of England and Ireland, dominion of Wales, and town of Berwick-upon-Tweed.

But I feel persuaded that this liberal and enlightened assembly will not consent to limit the sphere of operation for the British and Foreign Bible society to so narrow a compass. Gentlemen who have been accustomed, like many in this room, to traffick with all Europe, and all Africa, and all America, and who, of late, have extended their speculations to the most distant shores of Asia; and who, if lord Erskine's fabulous Armata could be realized, would no doubt extend them to some neighbouring planet, will not, I am sure, cordially concur in any measure that would have a tendency to confine either their own operations, or those of the Bible society, to the narrow limits I have alluded to. They will claim the whole world, as the proper sphere for both. But, in that case, the boundaries which separate countries and different sects and parties from each other, will insensibly disappear; and, in proportion as the enlightened mind soars above those distinctions, the more minute and indistinct they will seem. The interests of the county of Lancaster, (great as they are in themselves) and of the church of England, (great as they confessedly are in themselves,) will be lost in the general prosperity of the British empire, and in the more extensive enlargement of the church of the Living God.

Notwithstanding all these reasonings, which appear to my mind conclusive in favour of the Bible society, I am bound to admit, that

a great and formidable opposition is now making against it. The design has been formed, and the wish has been cherished, if it has not been in words expressed, that the British and Foreign Bible society, which is the glory of the British empire, which has distributed more than two millions of copies of the Holy Scriptures, which has translated them, in whole or in part, into sixty-six different languages, and which has evidently been the means of forming the Bible societies, which, in Russia, Prussia, Denmark, Sweden, Germany, America, and India, are endeavouring to place a Bible in the hand of every human being upon the face of the whole globe—may be destroyed and perish; and vast are the efforts, the underhand efforts, which have been long making, to produce this result. The very idea of it is dreadful; but, blessed be God, the design will not succeed. The work is evidently his own; and he has said, that no weapon formed against his cause shall prosper. But, as he makes use of instruments to accomplish his gracious purposes, he will, I doubt not, continue to the society the support of a large part of the established clergy, and of the independent laity of England; who, recollecting at what a dear rate their forefathers purchased an exemption from papal infallibility, will not readily surrender their opinions to any other infallibility whatever; but will reserve to themselves the right of examining the pretensions the society has to their protection, upon fair, open, liberal, and unprejudiced grounds, and grant to it such continued aid and assistance as they may deem it worthy of. In addition to this, the society will not fail to have the warm support and countenance of the British ladies. In fact, they possess it already; of which no greater proof can be offered, than the extraordinary exertions lately made by the ladies of Liverpool in favour of the Bible society; efforts that were no less noble and generous than they were opportune and well-timed. You know what happened in December last, at Bath, when that pious prelate, the bishop of Gloucester, was so dreadfully and unnecessarily outraged by his inferior in the church; which outrage was but a prelude to, and a ramification of certain other open and violent attacks, which were made in London and elsewhere, upon the Bible and church missionary societies. I will not say that those attacks produced any real fear in the minds of the friends of those institutions, but they undoubtedly produced some serious apprehensions, which were not of the most pleasant nature. Under those circumstances, the news of what had been so kindly and generously, and affectionately, and zealously done for the Bible society by the ladies of Liverpool, produced the most cheering and exhilarating effects; strengthened the hands of the committee, and encouraged them to go forward in the cause, trusting in God.* As a permanent member of the parent committee, I think it a duty and a privilege, to offer to those ladies our grateful acknowledgments

* The Ladies' Bible society, at Liverpool, consists of about sixteen different associations, having upwards of four hundred female collectors, the whole under the management of a committee of sixty ladies.

and thanks; but I must not say too much upon this head, because our enemies charge us with flattering the ladies, even by those few words which sometimes appear at the foot of our advertisements for publick meetings: "N.B. Seats will be provided for the ladies." But, though I may not flatter, I may encourage; yet even this I will not do in any language of my own, preferring to select the encouragement from that blessed book we are endeavouring to circulate. I am not uninformed of the labour and fatigue which the individuals who undertook the arduous office of collectors for the ladies' association cheerfully supported, nor am I wholly unacquainted with the unkind and uncharitable repulses which they had sometimes to encounter. To the ladies at large, and to the individuals I allude to in particular, I would, therefore, say, in language which you heard last Sunday, out of our most excellent liturgy: "This is thankworthy; if a man, for conscience towards God, endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently; but if when ye do well and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called, because Christ also suffered for us, leaving us an example that ye should follow his steps, who did no sin, neither was guile found in his mouth; who, when he was reviled, reviled not again; when he suffered, he threatened not, but committed himself to him who judgeth righteously."

REPORT

Of the Directors of the twenty-fourth General Meeting of the Missionary Society of London, May 24, 1818.

(Continued from page 36, vol. 4.)

WEST INDIES.

DEMERARY.

The accounts received from Mr. Davies, Mr. Elliot, and Mr. Smith, who labour in different parts of this extensive and populous colony, are peculiarly gratifying. Several thousands of the negro slaves, as permitted, in rotation, by their masters, attend on Mr. Davies, at George Town, on Mr. Elliot on the west coast, and on Mr. Smith, at Le Resouvenir. These people gladly hear the word, and in many cases, it is believed, with the best effect. We are grieved to find, that the opposers of missions have defamed our brethren in the publick newspapers; on which account they have judged it necessary, in vindication of their character, to appeal to the justice of their country. We are persuaded, however, that their blameless conduct, and the good effects of their instruction on the slaves, will finally prevail against the unhappy prejudices entertained by some of their owners, whose interest, we are confident, would be best promoted by the universal instruction of the negroes.

The congregation at Le Resouvenir, formerly under the care of Mr. Wray, has been much revived and increased. The chapel built by Mr. Post, is now insufficient for those who desire to attend, and a larger, in a more eligible situation, is about to be built; the negroes have offered all the assistance in their power towards its erection. Great attention is paid to catechetical instruction; and the negroes are very diligent in learning the catechism. It is peculiarly pleasing, that those who learn of the missionaries, take pains to teach others who cannot personally attend; so that the knowledge of divine truth is rapidly and widely extending. Mr. Smith has baptized 70 or more negroes, after due examination, and upon receiving a recommendation from their respective masters, who readily acknowledge the good effect of religious instruction, apparent in their diligence and the improvement of their morals."*

The success of our brethren in this colony, and the earnest desire generally expressed by the negroes to be instructed, have induced the directors to determine on sending two more labourers into this promising part of the vineyard, one of whom is to be stationed at Mahaica, where the people, have long enjoyed occasional instruction. Mr. Smith says, "the poor slaves bless, and pray for the directors and friends of the missionary cause."

BERBICE.

The laborious efforts of Mr. Wray, in behalf of the slaves of this colony, promised much usefulness. Many of the slaves on the crown estates, on which he resided for some time, had been taught to read; and not a few of them appeared to have received the truth in the love of it. Many of them had been baptized, and admitted into the visible church of Christ. These estates, however, having been restored about two years ago, by a special convention, to the Dutch company, to whom they had formerly belonged. Mr. Wray was soon wholly excluded from them by the new managers; and the poor slaves were not only deprived of the benefit of his personal instructions, but the Bibles, hymn books, and other good books he had given them, were forcibly taken away, and all communication with him prohibited.

*While some of the masters are apprehensive that the religious instruction of the slaves will prove injurious to their interest, and forbid their attendance, others are fully satisfied that religion will make their slaves more docile and useful. A pleasing instance of this kind is related by Mr. Smith. "There is a slave, of the name of Gingo, whose master gives him, as he does many others, task work. When this is appointed, he says, 'Now, Gingo, when you have done this, you may go and pray.' Gingo replied, 'Me glad massa know dat pray do every ting.'" The death of this valuable slave, who used to lead the singing in the chapel, is much lamented by his sable brethren.

A planter, who complained that one of his slaves was too religious, admitted, however, that "in every other respect he was a good servant, and that he would not sell him for 4000 guilders," above 400*l.* a sufficient proof that religion had not spoiled him.

Since this painful occurrence, Mr. Wray has been engaged in the instruction of a large body of slaves, about 300 in number, who belong to the British government, and reside in the town of New Amsterdam, where they are employed chiefly as mechanicks. In the pursuit of this object, he has hitherto enjoyed the countenance and aid of the British government; and the directors are led to hope that these will be continued to him. Some very embarrassing and perplexing difficulties, however, have been thrown in his way, by persons on the spot; and, with a view to their removal, he has been induced to visit England. He will shortly return to Berbice, and resume his labours, where Mrs. Wray, during his necessary absence, has continued to instruct, with great assiduity, the young and female part of his congregation. The situation in which Providence has placed him is highly important; for besides the crown slaves already mentioned, among whom he labours with the direct sanction and encouragement of the British government, his preaching is attended on Sundays by a number of other slaves, by many free people of colour, and even by some whites. Divine service has hitherto been performed by Mr. Wray in a large room; but it is intended that a chapel shall be built for the accommodation of the congregation.

TRINIDAD.

Mr. Adam continues in this island, and statedly preaches in the town of Port of Spain, where there are some who attend very seriously; and among whom, during the past year, he has seen some pleasing instances of conversion. The unfounded apprehension of danger from the meetings of negro slaves, which prevails in the West Indies, has induced his excellency the governor to impose peculiar restriction upon the labours of the missionaries in Trinidad, to which Mr. Adam thought it his duty respectfully to object; but the result we have not yet heard.

Mr. Adam meets with more encouragement at a place on the coast, which he frequently visits, where the word appears to make very powerful impressions, and where the planters have proposed to support a preacher. The directors have therefore acceded to the earnest and repeated request of Mr. Adam, and in February last sent out Mr. Mercer, who was for a time under the instruction of the Rev. Mr. Newton, at Witham.

A few months ago, Mr. Adam, in an excursion into the interior of the island, had an opportunity of paying a visit to a new settlement, consisting of upwards of 600 negroes, who were formerly slaves in North America; but having been taken prisoners in the late war, by the British, were brought to Trinidad, where they were made free, and had land assigned them, which they cultivate for their support, assistance being afforded them until that could be accomplished. These people, some of whom had acquired the knowledge of the gospel in America, now occupy ten or twelve villages, where they maintain, as well as they are able, the worship of God. They are well reported of as quiet, sober, and industrious people.

Mr. Adam was greatly delighted with their appearance; and they were highly gratified by his friendly visit, and his preaching among them. He is desirous of establishing schools, and procuring a minister for them.

BRITISH NORTH AMERICA.

From the brethren who went to various places in British North America very little has been heard during the past year. Mr. Spratt remains, we believe, at Quebec.

Mr. Smart informs us that he is about to build a chapel in Brockville, and intends to come to England for the purpose of soliciting subscriptions towards the expense of its erection.

Mr. Pigeon, who has resided for some years in Prince Edward Island, has accepted the charge of St. Peter's Parish, which is extensive and populous. He expresses his hope that the expense of the society, in sending him out to that part of the world, and his own labours and hardships, will now be amply rewarded.

Mr. Sabine, who succeeded Mr. Hyde, at St. John's, Newfoundland, is under the necessity of removing to the United States, on account of the inability of the congregation to support his large family, in consequence of those dreadful conflagrations which took place in that town in the commencement of last winter. The directors, taking into consideration the importance of continuing the ministry of the gospel at St. John's, and the liberal contribution which the congregation afforded some years ago to this institution, have voted 100*l.* towards the support of another minister.

IRKOUTSK, IN SIBERIA.

(About 4000 miles east of St. Petersburg.)

At our last annual meeting, Mr. Stallybrass, a missionary, intended for this distant and important station, had an opportunity of taking leave of the society, and requesting their prayers for his success. Soon after that day he embarked, with Mrs. S. for St. Petersburg, where they safely arrived; and Mr. S. applied himself with ardour to the acquirement of the Russian language, as well as to the preaching of the word among the English residents, to many of whom, we trust, his ministry was not less useful than acceptable. Many persons being desirous of hearing the gospel, Dr. Paterson has been induced to preach to them; and another minister, who may also promote the missionary cause, in connexion with the missionaries already sent to Irkoutsk, will soon depart from hence, and reside, at least for a time, at St. Petersburg.

While the directors were anxiously inquiring for a second missionary to unite with Mr. Stallybrass in his great undertaking, they were highly gratified by the generous offer of a pious and well established clergyman, the Rev. Cornelius Rahmn, of Gottenburgh, who on the representation of this interesting subject to him by our valuable friend Dr. Paterson, on his return from England to St. Petersburg, and on our earnest invitation, readily relinquished all

his respectable connexions and pleasing prospects, to devote himself to the service of Christ among the heathen. These brethren, having received all possible encouragement and assistance from Dr. Paterson and other friends, and aided by the officers of government at St. Petersburg, left that city on the 3d of January last, and arrived at Moscow on the 15th. His imperial majesty having expressed a wish to see them, they had the honour of an interview with the emperour, who received them most graciously, and conversed with them freely on the object of their journey, which he warmly approved. His majesty assured them, that every possible facility should be afforded them on their journey, and that his prayers should ascend to God on their behalf. After taking leave of his excellency prince Gallitzin, who had promoted their interest with the most friendly and pious ardour, and of his excellency M. Papoff, who had also been their zealous friend, they proceeded on their journey towards Irkoutsk on the 19th. By a letter which has been received, dated 27th Feb. we have had the satisfaction to learn that Mr. Stallybrass and his companions had, on the preceding day, reached the city of Tobolsk in Siberia.* They had accomplished rather more than half their long and arduous journey, and through the preserving care and goodness of their Divine Protector, with much less fatigue and inconvenience than, considering the season of the year in which they travelled, could have been expected. Every thing that human care and kindness could effect, had been done for them by order of the most excellent emperour of Russia and his government, and they were received and treated with the utmost respect and attention by persons in authority throughout their route. They were looking forward earnestly to the intended place of their labours, at which, we trust, they have, ere this, arrived.

CALMUCKS.

The directors have lately granted one hundred pounds, in addition to the three hundred formerly given, in aid of the Moravian mission to the Calmucks, of the Torgutsk tribe, where the brethren *Schill* and *Huebner*, having now acquired their language, are beginning to preach the gospel; and from whom very agreeable communications, holding out pleasing prospects, have been received.

(To be continued.)

*From St Petersburg to Moscow is 530 English miles.

Moscow to Perm	- - -	979
Perm to Tobolsk	- - -	607
Tobolsk to Tomsk	- - -	777
Tomsk to Irkoutsk	- - -	1047

Total - - - 3910

From Irkoutsk to Pekin, in China, about 1500 miles.

BRITISH AND FOREIGN BIBLE SOCIETY.

SPEECH OF THE REV. DOCTOR HENDERSON,

At the annual meeting in May last.

My lord, in rising to second this resolution, I sincerely rejoice in the opportunity which it affords me, of redeeming the pledge which I have given to various Bible societies, and to numerous individual friends of this institution in different parts of the North of Europe. That pledge, my lord, consists in a promise, that on returning to my native country, and especially if I should have the honour of addressing the parent society, I would express to you, my lord, as its revered president, the high sense of gratitude, and of obligation, with which they are penetrated, for the noble example which you have set them, in the establishment of Bible societies; for the encouraging and animating letters, which you have exchanged with them, in the course of your correspondence; and above all for the liberal and munificent aid; with which you have encouraged and assisted their exertions; and for that rich supply of copies of the holy scriptures, with which you have provided the inhabitants of those kingdoms. I regret, my lord, that they should have chosen an interpreter so little competent to convey to this assembly, an adequate idea of their gratitude; but if the smallest weight can be attached to the plain, unvarnished and simple testimony of an eye witness; and if his statement of facts which have come under his own observation, can in any measure tend to strengthen a conviction in the minds of the friends of this institution, of the great good resulting from the foreign operations of the British and Foreign Bible society; most cheerfully do I come forward to furnish you with that testimony.

It is, I doubt not, my lord, still fresh in the memory of many now present, that in the year 1814, I proceeded, at the request of the committee of this society, to the distant island of Iceland, for the purpose of distributing your bounty among its worthy, but necessitous inhabitants. We had been accustomed to hear of the early and successful application of the Icelanders to the study of literature, and of the asylum which their island afforded to the sciences, at a period when the darkest gloom covered the rest of the European horizon. And it is a fact which forms a perfect anomaly in the history of our species, that, in spite of all the physical evils with which they have been visited, the Icelanders are still attached to learning, and may at present boast of a strength and acuteness of intellect, and a stock of general knowledge, superiour to what we meet with among people in similar circumstances in any other part of the civilized world. And this, my lord, must appear the more surprising, when we reflect, that there does not exist a single school for children in that island. But though there be not a school for the tuition of youth, yet it is a remarkable fact, that there is scarcely to be found a boy, or a girl, who has reached the age of nine

or ten years, that cannot read and write with facility. I mention this, my lord, to show how well the Icelanders were qualified for making a due and proper application of that gift which was conferred upon them by your bounty. During the winter which I was obliged to spend among them, I found that those copies of the Scriptures, which had been brought into circulation, were perused every evening, in the family circle. Passages of the Old Testament were read by some good reader in the family, while they were engaged at work; and after the occupations of the evening were brought to a close, the sacred volume was then employed at their family devotions.

The spirit of joy and gratitude displayed by the Icelanders, on receiving copies of the word of God, I have also had repeated opportunities of witnessing in other countries of the North of Europe: and if it were necessary to add any thing to the interesting details, that have been laid before you this day, relative to Denmark and Sweden, I would simply advert to one circumstance which is, the celebration of the Third Anniversary of the reformation by Luther. This event appears to have called the attention of thousands, and tens of thousands, in the Lutheran church, to the importance of the sacred scriptures; and I may mention one fact, which, I doubt not, will prove gratifying to your lordship, and this company, that by order of the Swedish government, a collection was made, on the day of Jubilee, in every church throughout that kingdom, for the purchase and distribution of Bibles among the poorer part of the population.

It is no less remarkable, my lord, than gratifying, to be able to assert, that from this favoured spot, where we are now assembled, to the capital of the Russian dominions, all wish well to the British and Foreign Bible society. That whole extent of country constitutes Bible society ground. It is impossible for any friend of the Bible society, to proceed to Petersburg, either by the northern rout through Sweden, or along the southern shores of the Baltick, without meeting with a Bible society, an auxiliary society, a branch society, or a Bible association in every town of any note through which he passes. And on his arrival in the metropolis of that vast empire, what a spectacle is presented to his view, by the committee of the Russian Bible society! He there beholds a number of individuals of the most distinguished rank in the empire, combining their talents and energies for the furtherance of that great object, to promote which we are this day assembled. That society, which was first established through your encouragement, and your aid, I am happy to say, from what I saw myself, is going on from strength to strength. The most potent auxiliary societies have been formed in the central towns of the different governments, of which, few claim greater attention than that formed at Tobolsk, in the very heart of Siberia, a portion of the globe which was once thought to be impenetrable to the scriptures, yet, in the very centre of that almost interminable wilderness, has the "rose of Sharon" been planted with every prospect of prolifick effect.

[*Here Dr. Henderson proceeded to give a circumstantial account of the strong impression made on two Tartar Noblemen, by reading the gospel of St. Matthew in the Calmuck dialect.*]

"My lord, it also appears that the spirit of God is paving the way for the introduction of our exertions into Mahometan countries. A young man lately visited Orenburg, where he received a copy of the Tartar New Testament, which, there is reason to hope, has been blessed to his conversion. He and his parent had paid a visit to the Tomb of the prophet, and afterwards retired into Egypt, where his father died at the advanced age of 105 years. Perceiving death approach, he called his son to him, and said 'son, if thou wilt be happy, follow my advice: there is one book, and one book alone, which contains the only directions for the attainment of true felicity; that book is the New Testament.' The copy of the New Testament, which has been put into his hands, is one of those printed at the expense of the British and Foreign Bible society.

"I cannot sit down, my lord, without assuring you and the meeting, of the sincere pleasure it gives me, to witness the growing interest that is excited on behalf of the great object of this institution; and I do this the rather, because I am soon to proceed to foreign countries, to report what is doing in my native island, in furtherance of this great cause; and when my lord, in the course of a short period, I shall have arrived at the place of my destination in Astrachan; or when I am crossing the vast steppes of independent Tartary, in order to carry to distant nations, the fruits of your benevolent exertions, with what feelings of gratitude and delight, shall I not then be able to look back to this happy day! And especially, if with this idea I shall be enabled to combine another, that the prayers of the friends of the Bible society are ascending to Heaven in behalf of its agents who are employed in foreign parts, that the Great Head of the church would endow them with wisdom and prudence, with zeal, fortitude, and perseverance; enabling them to go forward in their exertions for ushering in that happy, that glorious period, the dawn of which, we trust, we have already beheld; when 'the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days.'"

FROM THE MONTHLY EXTRACTS OF CORRESPONDENCE OF THE
BRITISH AND FOREIGN BIBLE SOCIETY—AUGUST, 1818.

(*Concluded from page 41, vol. 4.*)

From the two Burjat Nobles to their Prince.

ST. PETERSBURG, April, 1818.

When we beheld the contents of your letter, in which you convey to us kind exhortations and words of affection, expressing a wish, that we might use all diligence in translating the Sacred Gospel, we were greatly rejoiced.

By your kind endeavours, we have been brought near to the sacred feet of our highly exalted monarch, (the emperor) and reach-

ed the city of St. Petersburg, where shines the brightness of the holy doctrine; for here we have seen and heard the most sacred words of the Most High and saving God.

That we ever should see and hear such things, we never before had an idea.

Of the words and doctrine of the Most High and saving God, Jesus Christ, we have transcribed into the Mongolian language and character, the first book, called the gospel of St. Matthew, and completed it. Another book, called the Gospel of St. John, will soon be finished.

The word of God being so very clear and intelligible, we cannot sufficiently admire it, and we feel, that it is truth which may be relied upon.

This vehicle of a reasonable faith, this pearl of a devout heart, although existing eighteen hundred and eighteen years upon earth, has hitherto not yet come to our Mongols and Burjats.

According to our humble opinion, our highly exalted and gracious sovereign is a hand of God; and the society of the holy book of religion, called the Bible, a true Apostle of Jesus Christ.

When, by the grace of God, our people, as well as every creature who speaks the Mongolian language, shall forsake their own faith, and receive the doctrine of Christ,—when they shall walk in the strict and saving way,—they will, under his light and easy yoke, adopt a good conversation and good manners; that faith is the work of God alone.

We are fully and firmly resolved to receive the doctrine of the saving God Jesus Christ. Although we are not yet acquainted with the manners and usages of his religion, and, when we return home, should find no teacher, upon whose breast we could lean our head, neither any house of God; yet, after the conviction we have obtained, of the truth of the word of God, we can no longer endure the want of it; we must abide by the doctrine.

We hope, that our highly exalted and most gracious sovereign, when he shall hear that his subjects on the outermost borders of his kingdom have adopted christianity, will favour us with wise and worthy teachers.

—
From the Rev. Professor Levade.

LAUSANNE, March 27, 1818.

Our work is proceeding,—10,000 copies of the first sheet of Genesis left the press the evening before Easter—an auspicious circumstance!

It is superfluous to tell you, with what lively sensations your new gift (250 pounds) has been received; and with what care we shall fulfil the conditions under which it was granted. We are ten of us, who are all engaged with full purpose of heart, and without looking to any remuneration, to render our edition superiour to all those we know, both as to the version and the correctness of the press. We introduce no alteration in Ostervald's version, except such as are recognized as evidently necessary.

Your society, and its progress, animate my existence, and make me wish to prolong my sojourn, though it has been pretty long already.

Never did a similar spectacle present itself to the world! Your reports make me young again. My eyes behold clearly what Simeon could see only afar off. The world has quite altered its aspect to me.

From the Rev. George Thom, Cape of Good Hope.

CAPE TOWN, April 22, 1818.

When the Dutch man of war, Amsterdam, of 74 guns, on her voyage from Batavia to Holland sprang a leak, and was run on shore at Algoa Bay, to save the lives of the crew, a number of Bibles, indeed all that they had received in Holland, were lost in her, so that not one was to be found among the hundreds of sailors, who were saved. When they came to town, several applied for the word of God; and at last so many called, that I was obliged to deny their applications, for fear of reducing my stock. The Bible and school commission, however, answered the demands, which I was unable to supply, through the medium of the Rev. Mr. Fleck. I did nothing else for three days, but distribute, as prudently as I could, the number as stated in the general account of distribution. I have every reason to believe, that few, if any of these gifts, have been abused. The wonderful deliverance of all their crew, except three persons, from a sudden and awful death, will, I trust, have a powerful effect on the minds of these mariners. Several of the officers have assured me, that the word of God has not been distributed in vain.

During the last three months of 1817, I travelled through part of the colony, about 1,800 miles, and having conveyance, I distributed a number of Testaments among slaves and Hottentots. At two missionary settlements, I heard the children read in those Bibles, which were distributed in 1815. At the settlements Hooge Kraal, I went into the school, and found upwards of seventy children, the eldest not fifteen years of age, carrying on instruction by monitor, from among themselves, and one class reading in the Dutch Bible. I called two out of this class; one, not ten years of age, read eight or nine verses; and the other, about eight years, read four verses from another part of the scriptures, both with much propriety. Without doubt, Mr. Pacalt has here, by God's blessing, done much; for, when I was at the settlement, in 1813, none could spell, and the children were half wild.

MISCELLANEOUS.

THE SYRIAN BISHOP.

Whatever relates to the christian community, which has claimed such peculiar notice in the Asiatic Researches of the late Rev. Dr. Buchanan, cannot fail to be interesting to the friends of Zion. Many of our readers, no doubt, will recur with pleasure to the ani-

mated picture of Eastern episcopacy, exhibited in the Doctor's "Researches," whilst they peruse the following brief extract of recent despatches, from Mr. Thompson to the church missionary society, relative to the prospects of the mission to Travancore:

"There is yet an article, under the head of Alepie, which you will expect me not to pass over lightly—the appointment of the new bishop of the Syrians. The discovery of such a man among the poor Travancore Syrians, we may well consider among the peculiar and very encouraging features of the time. You will find a sufficient account of him in Mr. Norton's letter, and probably will be struck by the people's expression concerning him, as 'a man of much prayer.' You will rejoice greatly for his sake, and for their sakes: for his, that he is such a man; for theirs, that they know the value of 'a man of much prayer.' Surely it proves, that, notwithstanding the degeneracy of this poor people, there is still some good, a little leaven, remaining among them.

"This 'man of prayer,' now so happily raised to the primacy over the Syrian churches, will draw down blessings upon them, from Him that heareth prayer; while the abundance of Syriac New Testaments now among them from the British and Foreign Bible society, the result of Dr. Buchanan's visit to those churches, will doubtless, under such auspices, together with the patronage of the resident, be the means of re-edifying them daily in their ancient faith."

[*Rel. Rem.*]

The following extract from Mr. Klein's communications, will serve as an example of the manner in which the Africans seem to be preparing for the reception of the gospel.

"A sensible pleasing old man, a particular friend of king Demba, called on me from the Sumbia country. I discoursed with him for some time on the law of God, and on our obligations as his creatures, to obey his will; and showed that we all, both black and white people, had broken the law in every particular, either in thought, word, or deed, and were therefore justly exposed to the wrath of God. I asked him how he thought that peace could be made between God and man. If a man had made king Demba very angry, and he should be determined to punish him, the man must suffer, unless some one were found to make peace between them. This he acknowledged; but he was at a loss to say who could make peace between God and man. I then explained to him the way of salvation. He seemed struck with this view; and observed, that he knew when book-men had done any thing very wicked, they were very much afraid of God and of death. They would pray, and pray, and pray; and could never be satisfied that God would pardon their sins. When he took his leave, he said, "I will tell all that you have said to king Smila, when I return home."

BIBLE CLASSES.

One who is not experimentally acquainted with the effects of the Bible class instruction, can scarcely conceive the interest it creates

in young minds; the attention it excites to the preached word, and to the cultivation of the noblest affections of our nature. It promotes the spirit of inquiry, and a thirst for intellectual improvement. It stimulates to industry in every duty, and elevates the mind above the polluting influence of many common temptations. Catechisms have been improved in every period of the church, as the medium of imparting religious instruction; but the Bible itself is the best catechism, and a skilful, faithful minister may make it the text-book of all his private as well as publick instructions, without danger of defrauding his pupils, or leading them in the ways of death.

[*Bos. Rec.*]

LINES ON T. MOORE'S POETRY.

Shame to the bard, whose lawless song,
Would blend the bounds of right and wrong,
And steal with smooth licentious art,
Its honied poison o'er the heart,
'Till every pulse of foul desire,
Throb with the flush of passion's fire,
And love and reason's mild control,
Sink in the whirlwind of the soul.

Shame to the bard, whose am'rous sighs
Can find no charm in beauty's eyes,
Nor raptures on the guileless breast,
Where peace with virtue loves to rest—
Save while he hopes those eyes to shade,
In sorrows which himself had made,
And swell that breast with every wo,
Which grief and keen remorse can know.

Could wisdom's love no lesson give,
To show the world how sages live;
Could valour's deeds no theme supply,
To teach the soldier how to die;
Could David's harp or Jubal's lyre,
No strain of holy hope inspire—
That thus the son of song should prove,
The pander to licentious love?

Shame to the bard! Tho' genius' sun
May gild the mischief he has done;
Tho' thoughtless thousands vie to shed,
Fame's brightest honours round his head;
Yet sad morality will deem
Such triumph but an idle dream,
While stern Religion points his doom,
To age of grief and death of gloom.

N.H. Pat.

BALTIMORE:

PRINTED EVERY SATURDAY, BY JOHN D. TOY, CORNER OF MARKET AND
LIGHT STREETS, AT FOUR DOLLARS A YEAR, PAYABLE
HALF YEARLY IN ADVANCE,